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SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

March 16, 1884.——1 *Sam.* XXIV. 1-17.

See last *Guardian.*

March 23, 1884.——1 *Sam.* XXXI. 1-13.

Seven years had gone by since Samuel, by command of God, anointed David for the kingship of Israel, and Saul was still on the throne. But the sands in his hour-glass were now run out. The Philistines came against Israel with a large force, and Saul, accompanied by three of his sons, went forth to meet them. But he carried in his own heart the sentence of death. His religion was of that facile kind which is so common in these days, which observes the commandment when nothing hinders, and neglects it at the dictate of convenience. There was a strict prohibition of all attempts to hold communication with familiar spirits; yet Saul sought by means of sorcery to recall Samuel from the region of the dead and learn from him what destiny was before him. Had he been willing to humble himself beneath the hand of the Almighty One, acknowledge his fault and turn from it, it would have been much more to him than the apparition of Samuel. There is no lack of light to those who wish to walk in the light. Men persist in pursuing the dark and labarynthine ways of their own conceits and then rail at God because they have not more light. One of the most gigantic hypocrisies of the age is the pretended yearning for light from above. The truth which men profess to be passionately seeking, they are really trampling beneath their feet and stigmatizing as vanity because it does not harmonize with the rebellious teachings of their own heart. This is the victory, even our faith; and this is the defeat, even unbelief; and Saul had at heart the gloomy consciousness that he was striving with his Maker, and what wonder if he and his were ignominiously defeated? God had consented that he should be King of Israel, on the sole condition that he should ever recognize himself as the viceroy of God and carry out most strictly the commandments of the true King of Israel. To this covenant he was unfaithful and God now suffers him to be crushed by the Philistines.

"And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons."

We conceive of Jonathan as selling his life dearly, battling with all his energies for a forlorn hope, not willing to survive the defeat of the royal force.

"And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armour-bearer, Draw thy sword and thrust me through therewith, lest these uncircumcised come and thrust me through and abuse me (mock me.) But his armour-bearer would not, for he was sore afraid. Therefore Saul took a sword and fell upon it."

Saul was grievously wounded and was conscious that it would be impossible for him to escape falling into the hands of the enemy. The wound was probably a mortal one; the only question was as to the mode of his death. He had of course no right to take Providence into his own hand, but we cannot wonder that his moral sense disguised from him the evil of his proceeding. His armour-bearer would not assume the responsibility of shortening his life; so he died by his own hand, his attendant following his example.

The panic of the fugitive army communicated itself to the inhabitants of the towns whither they fled, and these too fled for their lives, abandoning the cities to the Philistines who quickly took possession of them and established themselves in them, annexing as they went. What a day of humiliation for the chosen people of God! How different from the memorable day when the faith of David brought low Goliath and sent a panic through the Philistine host. Where was this believer to-day, that the enemy should have had everything their own way? Ah the enemy knew well that he was an exile from his country, banished by the wrath of the king; the man of faith had been rejected by those whom he had so gloriously delivered, and the Philistines knew their opportunity and advanced through the open portals. Happy the nation that knows when there is a man of faith in its midst, and has the wisdom to summon him in its emergency.

The Philistines rejoiced greatly when they found the body of the King, and made haste to transmit the intelligence through all their borders; they severed his head from his body, placed his armour in the house of Ashtaroth, giving to their idol-gods, the honour of having achieved this victory over the servant of Jehovah; they placed his body upon the wall of Bethshan, and his head in the house of Dagon, as we learn from 1 Chr. x. 10. To many of the Israelites this last indignity was insupportable; the idea that the body of their sovereign and those of his sons should be triumphantly exhibited in the temples of their false gods, rankled in their minds, till a determination was reached to make a bold effort for their recovery. This effort was made by the men of Jabesh Gilead, who gratefully remembered how Saul had rallied the whole nation to their rescue when they were threatened by Nahash the Ammonite. A band was organized who went by night and succeeded in recovering and carrying off the bodies of the late King and his sons. The bodies were burned, perhaps for the reason that they had been in the hands of the uncircumcised, and the ashes were buried.

WEEKLY REVIEW.

—It appears that the G. I. P. R. Co. have been soliciting Government for more than two years to authorize them to construct an extension of their line to Cawnpore and Agra. For a long time Government (*i. e.* the Secretary of State for India) kept putting them off, and finally put an extinguisher upon the scheme by proposing such absurd conditions as these: The Company should build the line, half the profits over 6 per cent. should accrue to Government, and at the end of 99 years the whole line should lapse to Government without compensation! The *Times of India* finds in this, evidence that the Government is not sincere in its professed willingness to avail itself of private enterprise for the promotion of railway extension in India. It is—we suppose—very difficult for Government to shake off the old notion that the interests of Bengal must always be preferred. The strong Governmental leaning in behalf of Calcutta has not hindered Bombay from becoming in some respects the first city in India. Still this is no reason why Government should not delightedly avail itself of the opportunities afforded by private enterprise for giving India the railway facilities she so much needs.

—The *Bo. Cath. Examiner* lately spoke of the Roman-Catholic of the U. States as numbering 8 millions. The number is given in *Sadlier's Catholic Directory* as 6,832,954. Even this estimate is thought to be too high.

—The *Indian Churchman* deplores the fact that "in countries such as Germany there is a large and absolutely heathen population of unbaptized persons." We have heard it whispered that in countries such as England there is a large and virtually heathen population of *baptized* persons. The Jews did not neglect the rite of circumcision even in the days when they borrowed the idolatry of their neighbours. Circumcision was and baptism is the outward sign of an inward change, divorced from which it is valueless, and worse than valueless when people are led to trust in it.

—Mr. R. N. Cust, formerly of the Bengal Civil Service, has written a book on the Languages of Africa (2 vols.) in which he enumerates 438 distinct languages besides 153 dialects.

—The Canadian Baptist Mission in Coconada, baptized last year, at the different stations, 352 persons.

—H. R. H. the Duke of Albany said lately, in a public address, that drink was the only terrible enemy that England had to fear. Well, what is England doing to meet this enemy? She has incurred a debt of £720,000,000 stg. in trying to meet a military foe. The present foe gets leave to stay in the land and go on conquering, day and night, by the payment of a few millions into the exchequer, and what is paid does not

equal what is expended in the futile attempt to repair the damages done by this enemy.

—We learn from the Irish Presb. Guzarat Mission Report that three new workers from home joined the Mission in December, viz: Rev. J. F. Steele, M. A., Rev. H. R. Scott, M. A. and Miss S. Roberts (for the Medical branch of the Zenana Mission.) By some over-sight it escaped us to mention these reinforcements. We offer our tardy congratulation to the Mission.

—Our friend Dr. Bissell, of the American Mission, Ahmednagar, writes as follows:

"We had a very joyful scene here last Sabbath, when twenty nine persons united with the church on profession of their faith in Christ. Twenty of these were from the boys of the Normal school of the C. V. E. Soc. seven were from the girls' school of our mission, and two were adults from a village some miles away. Many of the youth have been under instruction for years, in preparation for taking this step intelligently and profitably. The coming of the Salvation Army, and their earnest exhortations and prayers have I think helped many of these in coming to a decision and taking their stand for Christ. So all earnest and true workers help each other.

The man and his wife who came from a distant village were baptized two days before at the village, and on the Sabbath entered into covenant with the church. Some eight months ago he was sick with cholera, and nigh unto death; he then called the Christians to pray with him. One of them asked him, if you recover what do you mean to do? 'If God will spare me through this, I will live a Christian,' said he. When I was questioning him as to how long he had known the truth, he replied, "I used to hear Mr. Ballantine, and Mr. Haripunt preach years ago. [Twenty or more.] But I put it off then; now I have come to fulfill my vow which I made when I was sick: see Ps. 66: 13, 14."

—We do not often speak of the meetings held in Gospel Hall, Picket Road, for the reason that we ourselves are concerned in them. The meetings are held every evening except Sunday, beginning at six, the previous hour being spent in open-air work at the column in front of the Money-School. The Rev. Mr. Hard who takes a leading part in these meetings, has also been visiting at an earlier hour of the afternoon, many of the less frequented streets and *chals* in that part of the town, proclaiming the Gospel and inviting people to the meetings. The attendance at these services continues to be good and encouraging, and some have professed to find salvation. Mr. Carroll who has been for some years a most efficient, accomplished and indefatigable preacher (especially in Hindustani and Gujarati) has left us now for Baroda to which place he was designated by the last Annual Conference of the M. E. Church. Last Sunday Evening from nine to twelve a meeting was held at Gospel Hall, specially for the purpose of commending him to the Lord in prayer. There was a large attendance of Christians and non-Christians, many of the latter remaining to the close. We spoke lately of one who had been converted among the Salvationists and who felt it his duty to confess Christ by baptism. He was a Mussulman of Madras. He was baptized, in the meeting we are now speaking of, by the Rev. Dr. Butler. Major and Mrs Tucker and other Salvationists were present.

—Mrs. Tucker is about visiting England and has asked us to publish a circular letter of hers which will be found in our correspondence column.

—There has been another Salvation Army wedding this week. Captain Hawthorne and Capt. (Miss) Wood were united in marriage, and the writer of this officiated on the occasion, in the presence of a dozen or so of witnesses in the Salvation Army premises. Afterwards, as we learn from the papers, there was another marriage ceremony in public, when the bride and bridegroom took some additional vows upon them, binding them to everlasting fealty to the Salvation Army, and precluding either party from ever doing or saying anything to weaken the other's devotion to the Salvation Army. After this Major Tucker pronounced them man and wife in the name of God, of General Booth and of the Salvation Army. They who belong to the Salvation Army are precluded by their vows from taking any exception to this; but it is hardly to be wondered if those who do not feel at liberty to call any man Master upon earth but Christ, should deprecate it. Some that are now leaders in the Salvation Army, were earnest workers for Christ before any such organization existed. They were connected with churches which did not deny them freedom of thought and enquiry, and when they became satisfied that they could serve the Lord by entering the Salvation Army they were free to do so. But this freedom they renounced forever when they joined "the Army," solemnly binding themselves for all time to say and do nothing against it, which means (as we understand it) that they are precluded from judging any of the measures that may be adopted by its leaders. There is no harm in this, if these leaders can show any guarantee from heaven that they will be infallibly guided. We know that in the Roman-Catholic system similar vows are taken, and we also know that many have found these vows a fearful incubus upon their spirits all their life long. For our part, we have not so learned Christ, but rather that the proof of love to Him is to be found in love to all that are his. We are already too sectarian and exclusive, and we want the Salvation Army, in addition to their other good offices, to help us to make less account of denominational differences. The Salvation Army, we may venture to remark, owe a great deal to the fact that Methodists and some other bodies are large-hearted enough to appreciate the devotion to Christ found beyond their own borders.

—The following is from the *N. Y. Independent*:

Few observations by men of science were regarded as of more practical value than Mr. Darwin's on the relation of humble-bees to red clover. On the publication of his views regarding this relation, it came to be an almost universal belief that the red clover could not produce seed unassisted by this insect. In our country it had been noted that the first crop of clover did not produce seed; but after the first mowing, the crop which followed the same season produced seed in abundance. The explanation was assumed to be that humble-bees could not have been abundant at the first flowering, but must have been very numerous when the second crop was in flower. It was believed that the red clover would not produce seed at all in New Zealand; and, full of the idea started by Mr. Darwin, it was proposed to introduce the humble-bee there, that clover might be fertilized and seed result.

Experiments have however been made in America; clover has been protected from humble-bees by iron netting, and the clover produced seeds! Again in New Zealand, where the humble-bee is unknown, the red clover freely produces seeds.

—A Mrs Mary G Miller is Captain of a Mississippi Str. Her competency is not questioned, but the authorities having had some scruples as to the fitness of allowing a woman to have such a command, the matter was referred to Washington and it is decided in her favour by the Secretary of the Treasury.

—The Saturnalia of the Holee has been kept up in Bombay this year, with unflagging animation and unabated shamelessness (so far as we could judge) by vast numbers of the lower classes. A stranger landing and going through the streets would fancy from the hideous appearance of the people that pandemonium had broken loose. The day of the full moon is a day when the gods take away all restraint and allow the people to sin with immunity. According to this, Hinduism can bestow no greater favour than to let people break the commandments.

—We extract in another column what the *I. M. Watchman* has to say about our notice of something in its January number. A reader of the *Watchman* would not be able to form any idea of what we said from the reply of our contemporary. What we said was too naughty perhaps to be repeated.

—We were present at the prayer-meeting last Tuesday when Dr. Partridge and many of his friends united in prayer for those to whom he has been ministering and for himself. He left by yesterday's Mail without any expectation of returning. He has spent close upon 30 years in India. He was brought to the Lord in the Persian Gulf, 27 years ago, through reading Miss. Marsh's Memoirs of Hedley Vicars, and during the whole of this lengthened term he has heartily recognized the obligation to witness for the Master and do what he could to help forward the cause of Christ in this land. When we consider how few there are in the services of India who rise superior to the leaden sceptre of Society and openly identify themselves with the cause of evangelical religion, we feel the more constrained to record our thankfulness to God for those who do so. Dr. Partridge will be remembered by many poor families and individuals in this country to whom he has cheerfully ministered spiritually, medically and pecuniarly. Holding what are called undenominational views, Dr. P. has nevertheless been cordially ready to work with Christians of various communions. Mrs. Partridge, formerly Miss Butt of the Zenana Mission, is in England where she has been suffering from an acute and distressing illness, yet without being willing to cease from works of Christian usefulness. Thus one by one the workers are leaving this field; who will rise up to take their places?

—The Emperor of Germany, opening the Reichstag, dwelt upon the friendship between Germany and Italy, Russia, Austria and Spain, as furnishing a security for the maintenance of peace. If he could have spoken of friendship with France, it would have been more significant. Just now France is hoping to hear of the triumph of her arms in Tonquin. There is a report that China has declared war against France, but it needs

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confirmation. The attack on Bacninh (which is garrisoned with Chinese troops) is about to commence. The British troops landed at Suakim have a second time defeated the rebel army in East Soudan. General Gordon is waiting for a force, his diplomacy not having accomplished all that he hoped. Nubar Pasha has been made Minister of the Interior. Dr. Field of the *N. Y. Evangelist*, says of him :

"Nubar Pasha! That is the name to conjure with. Readers of THE EVANGELIST who recall the Letters from Egypt published seven years ago, may have in mind the portrait we gave, from several interviews, of this extraordinary man. He is not an Arab or a Turk, nor even a Mussulman, but an Armenian. He is altogether the most of a statesman that Egypt has had at the head of her affairs for many years. Indeed he was too much of a man for the late Khedive, Ismail Pasha, who wished to do everything himself, as he has been for his successor, and has been in exile for the last few years, spending his time in Paris, from which he kept a watchful eye on the progress of affairs in Egypt. A few months since he was permitted to return to Cairo, and now, when the State is in extremity, he is recalled to the head of the government.

Turkey's proposal to send troops to the Soudan is declined, with little ceremony, by the English Government. Turkey seeks in vain to be something more than a cipher.

—THE Grant Road Church was again crowded on Wednesday evening last to hear Dr. Butler lecture. His sketch of the political and social circumstances that had to do with the outbreak of the Sepoy Rebellion was very lucid and convincing, and the narrative of events in which he had participated with his family was in the highest degree interesting and thrilling. We could not possibly do justice to it by any delineation and shall not attempt it. The lecture, as a whole, was magnificent, and the two hours occupied by its delivery flew away unnoticed. Dr. Butler and his family embark for Palestine and America on Wednesday next. The Rev. Dennis Osborne, delegate to the General Conference, leaves also, with Mrs. O., in the same steamer.

—We are sorry to mention that the health of the Rev. Mr. Davis, (appointed by the last S. I. Conference to Allahabad) has given away and his immediate return to America has been madically ordered. He and his family will probably leave Bombay next week. Mr. Davis arrived in India in 1875. We ask for him the prayers of our readers.

—IN our Epitome will be found some extracts from the *New Dispensation*, relative to the misunderstanding or schism that has taken place among the followers of the late Keshub Chunder Sen. There is a division, but whether it can be effectually healed or not remains to be seen.

NOTICES OF BOOKS AND REPORTS

"REPORT of the Irish Presbyterian Mission of Gujarat and Kathiawar for 1883." The work at Gogo was carried on under the direction of the Rev G. O. Taylor and Dr. Henry D. Osborne (Medical Missionary.) Mr. Taylor has paid frequent visits to Bhownuggar and Wallacepoor. Native Chr. Agents, one evangelist and five teachers. There is a large Mission-school and a Girls' School, well reported of. The church-members are members of a Total Abstinence Society. The debt on the Wallacepoor funds has been paid off, facilitated by an excellent harvest. A church-building in Gogo is nearly completed. The daily average attendance at the Dispensary was 77. Total of new admissions, 5,686. There is a large female element in attendance. The population of Gogo (7,065) is said to be decreasing. We suppose that Bhownuggur is gaining. The Missionary at Surat is Rev. G. T. Rea, M. A. Mr. A. S. Jervis, Principal of the High School. Native Chr. agents 7.

We have our church, with its daily morning and Sabbath services all the year round; schools with their secular and religious instruction combined: colportage, with its efforts in disseminating the divine Book and tracts; family visitation, with its accompanying religious teaching and improving intercourse with the secluded women; a printing press, with its direct help in issuing religious books, and influencing towards Christianity non-Christian workmen, and its indirect help in providing support for a number of Christian families; and finally, an orphanage with its commendation of Christianity by the sheltering hand it holds out to the homeless child of poverty and sorrow. Then, in addition to these, there are minor organizations springing out of the others and conducted largely by the native Christians themselves; several Sabbath schools; a Total Abstinence society; a Brotherly-love society; a Gospel Propagation society, and a Native Christian library—all little sprouts starting spontaneously from the old root.

Stereotyping has been introduced in the Mission Press, which reports a large amount of printing. Miss Long after having served more than four years in Zenana work, married in April last. A highly-satisfactory Report is made of the Mission High-school. The Rev. R. Gillespie, M. A. is in charge of Borsad, where there are 5 evangelists, 6 teachers, 1 Colporteur. Some of the evangelists spent much time in touring. The Rev. Wm. Beatty, B. A. is in charge of the Ahmedabad station. Mr. F. L. MacAfee, B. A. is Principal of the High School. There is a considerable force of Chr. agents. The Shahawadi church have not yet called a Native Pastor. Bazaar preaching has been regularly kept up, with attentive audiences. The Rev. J. Shillidy, M. A. is at Anand, combined with which is Nariad and Bhalaj. An interesting account is given of the way in which a Parsee enquirer, given to the use of opium, was cured of the habit. There have been some caste-troubles among the Christians. Miss McKee and Miss Roberts are at Surat, Miss Balfour at Ahmedabad. Adults baptized last year at Anand, 15; at Borsad, 10; at Ahmedabad, 6; at Surat, 6; at Gogo, 4. There are at the different stations 18 Boys' Schools and 12 Girls' Schools. Total scholars 1744. Grants-in-aid, Rs. 1884. English Day-schools 2; scholars, 682; Grants-in-aid, Rs. 4676.

"*Vishnu Bhaskar Karmarkar yanteé Charitra.*" This is a Memoir of the late Rev. Vishnu Bhaskar of the American Mission, prepared in Marathi by his successor in the pastorate, Rev. Tukaram Nathuji, and beautifully printed at the Columbian Press, Satara. It is adorned by an admirable likeness of our departed friend. It makes a book of 96 pp. It is to be had in paper bound copies at 4 annas each, at the Tract & Book Society's depot. We hope to notice it more at length in another issue.

"SABBATH-School International Lessons for six months." This is also in Marathi and consists of lessons from the New Testament for use in the current year. Tract and Book Society. One anna.

"THE Christian College Magazine." March. We have only time now to mention the contents: A Friendly Conversation, John Hay, D. D.—Milton's Sonnets, R. Scott, M. A.—Atmospheric Electricity, G. K. Winter, F. R. A. S.—The Student's Twilight on the Shore, L. L.—Literary Notices, Extracts, Jottings, Correspondence.

The Bombay Guardian.

SATURDAY, MARCH 15, 1884.

ROBBING GOD. I.

THE last prophet of the Old Testament asks 'Will a man rob God?' The answer is that he is quite capable of it. In fact, no kind of robbery is more common than this. Men are continually treating as their own that which God has lent them for a season and which they themselves have no power to produce or perpetuate. The present age claims to possess in an eminent degree the wisdom that is "without partiality and without hypocrisy," yet it is greatly addicted to the robbery we are speaking of. It seems to a thoughtful man very absurd that a person having physical beauty or physical strength or great stature should take pride in it and expect consideration from men on account of it; yet how common is this? Nor do men glory in these gifts as proofs of God's goodness; they leave entirely out of account God's part in the matter and require that all the honour be given to them. The same is true with regard to wealth. A man is particularly proud of his wealth if it reached him by inheritance from his forefathers, and expects that men shall show him consideration because of the happy accident that placed him in the line of descent: nor does he expect in vain; men spontaneously render him honour on this account, and concede to him a high place on the pyramid of life. But there is One above who 'says the gold and the silver are mine,' and into whose hands all the gold and silver of the universe are compelled to return by an inevitable law. The earth is the Lord's and the fulness thereof, and the creature of a day is permitted to handle this fulness, on the understanding that he will use it for the purposes for which it exists. To this end it is necessary that our eyes should be unto God that we may know his purpose and enter into it and use the wealth, the talents, the time, the influence given by him for the objects that he approves. We know that God is beneficent and delighteth in mercy; and when one's fields bring forth a magnificent crop, it is not for us to ignore the necessities of those who have neither fields nor crops, and store the grain in special granaries for imaginable future personal wants. This were robbing God. Prudhornme has no right to say *La propriete c' est le vol*, property is robbery; but it is true that property disconnected from the will of

God is robbery. Unbelief is at the root of this procedure. Men cannot trust God to do what he has promised to do, help them in the future, and they think their future will be a blighted one if they make not provision for it themselves. We are stewards one and all, whether we acknowledge it or not; unjust stewards or faithful stewards. If property were our own, absolutely, it would be an unjust thing in God to separate us from it. But God says to the rich man, Thou foot, this night thy soul shall be required, then whose shall these be? "Let not the rich man glory in his riches, the mighty man in his might, the wise in his wisdom; but in this that he knoweth and understandeth me, the God who exerciseth loving-kindness, judgment and mercy in the earth."

When the Son of God was on the earth what struck him with surprise was that men so eagerly sought honour one of another, and were so unconcerned for the honour that cometh of God that they passed contemptuously by Him in whom was all the fulness of the Godhead bodily. He was in the world and the world was made by him and the world knew him not. Whom none of the princes of this world knew. They who cried out, Not this man but Barabbas, were delighted if some member of the sanhedrim waved his hand to them in the public thoroughfare.

Instead therefore of the question Will a man rob God? we might ask Where is the man who is not robbing God? Where is the steward who is not unjust? How natural it seems to men to say, May I not do what I will with my own? But what is thine own? Is thine intellect thine? Canst thou ordain that madness shall never touch thy brain? Could even a Walter Scott save himself from becoming like a child in understanding? Canst thou say to disease, Keep far away from my brain? But what is intellectuality without truth? And how canst thou know that thou hast the truth, unless God tell thee? Intellect without the truth is a rich argosy without a pilot. Knowledge is worse than vain without wisdom to direct it; and wisdom is from above.

The present age glories in its culture; but these two ideas, *glorying* and *culture*, are contrary the one to the other; the culture that tends to self-glorification is not true culture, but a mere mirage, a phantasm. Very much of what is now called progress is radically vicious and will have to be retraced, because it has been dissevered from the will of God. We are taught to pray, Thy kingdom come, and God's kingdom will come and man's shall cease. Is not this great Babylon which I have built, is the complacent language of our modern Nebuchadnezzar, the man of the 19th century, who shall yet learn that the kingdom is departed from him and that all things are the inheritance of Christ who is the express image of the person of God and the brightness of his glory.

We have not yet reached the idea that was in our mind at the beginning of this article, but we have cleared the way for it, and we hope to bring it out in our next issue.

SINGLE OR UNITED ACTION?

THIS is the age of Societies. Men who want to do anything, instead of doing it, form a Society for doing it. Union is strength; in a Society, each individual contributes his stock of wisdom, of intellect, of experience, and thus you get a large capital and the most difficult things become easy. That is the theory. But we have just been reading an article in the *N. Y. Independent* by the late Rev. W. M. Baker, D. D. concerning the relative value of individual and corporate effort, which takes a somewhat different view. The writer seems to think that the individual, when he joins a corporate body, becomes less than himself. Instead of an aggregation of all the forces of the combining individuals, what really takes place is a division of responsibility so minute that a very small share indeed falls to this average member. The individual sacrifices what in him is best, in joining a Society, and takes the average intellect and average morality of the body as his standard. Here is an extract from the article:

Drop an ingot of gold into a vessel of *aqua fortis*, and it will vanish as utterly as if into the air. So of almost any Mr. Smith of your acquaintance; in how many cases out of a hundred, if he goes into a corporation, and of almost any kind, he is gone, vanished, passed away as if into the other world. Your Mr. Smith may be a man of the purest gold, as son, brother, father, husband; in business, in society, in state, in church—as an individual Mr. Smith, mind—yet is it all the same for him to go into a corporation. Not merely does he dissolve therein; but he does it so completely as to leave in the *aqua fortis*, into which he has disappeared, hardly the least color, odor, flavor, trace, of any sort whatever, of the man he was while as yet an undissolved individual. Please observe that it is not of any particular corporation of which we speak. It may be a railroad, insurance company, business firm, political caucus or party, an association to spend a Summer day upon the green grass picnicking, a syndicate to delve beneath the sod and explore, as a mining company, the bowels of the earth for metals precious or otherwise. The object for which the corporation exists makes small difference. The banded agglomeration of men becomes an all disintegrating *aqua fortis* if it is a gas trust; equally if it has charge of an almshouse, as in Philadelphia of late. It may be the board of directors of an insane asylum, or of a bank; of a metropolitan newspaper, or of an orphanage; it makes apparently no difference. The trustees of a church will do things in erecting the edifice, renting the pews, paying the salary of sexton and pastor, which its individual constituents would cut off a right hand—as separate Mr. Smiths, observe—rather than be guilty of. Worse, the Rev. Mr. Smith may be a refined, scholarly, sensitive, polished, devout clergyman in pulpit, parlor, sick room, prayer-meeting; yet the instant he answers to his name on the roll-call of Association, Conference, Presbytery, Assembly, it may be left to any man who has ever attended these if it is not Gospel fact that he will then and there do things, say things, discuss points, make speeches all of a sort he would rather die than be guilty of when he is off to himself as a monad.

The transcendent glory of Daniel consisted in his defiant individuality against the wickedness—corporate, crowned and moving to the rhythmic unanimity of "all manner of music." Imagine, coming down the ages, that the condemnation of Christ had been put to the say-so of Joseph of Arimathea, Nicodemus, Gamaliel. Do we suppose for an instant that they would have been as detestably dumb, each under his own fig-tree, as when he found himself member of the Sanhedrim? One or two of them did barely murmur a word or two, which accomplished nothing, for Christ. Approached in private, would their accents have been as uncertain? Behold Annas and Caiaphas. The pressure upon these rival high-priests makes them one against Christ, as it made Pilate and Herod one. Singly, not one of these would or could have decided as he did. Who so bold for Gentile freedom in Christ from Jewish observance as Peter, until, that is, certain Jews, coming down from Jerusalem, bring the old and organized Judaism to bear on him?

Paul rebukes him; but Saul must get away from Jerusalem before he will yield even to Christ breaking upon him. And, alas, even Paul! Twenty-five years he had preached Christ, daunted by no man or mob of men. But, on a visit to Jerusalem, he is arrested, imprisoned, carried to Rome, and lies in a dungeon there while the world waits to be converted. And why? He is supposed by the mob to have polluted the temple. How does that happen? Because he goes therein, banded with others, to offer a sacrifice in conclusion of a vow. A sacrifice! When his entire preaching was of a Christ who had fulfilled all sacrifice by his own death! And do any of us imagine for an instant that the aged Apostle would have committed such a deadly sin against the inmost essence and meaning of his Gospel if he had not been influenced to do so by "James and all the elders"? Corporate expediency has power to crush with its anaconda folds the robust and determined "chiefest of the apostles"; and who of us may hope to be able to resist?

As a flag flies not from forest but from a single staff, so, in the hour of triumph and over however multitudinous a wrong, the banner flies invariably from the one—the one Luther, Savonarala, Washington, Cobden, Lincoln, Gladstone—whoever it is. It is Abraham, not a tribe, which goes out and off to originate the church; it is Joseph detached from Israel, yet not of Egypt; it is Elijah, Elisha, John the Baptist, preferring the wilderness. Here is God's people, by his own act of incorporation, which, by official act, rejects and slays the Son of God. We know the story ever since and always of the Copernicus, Newton, Harvey, Jenner; of Wickliffe, Zwingli, Calvin; of the first advocates of foreign missions indignantly set down upon by the Presbyterian Sanhedrim.

There is a truth in this but it is not the whole truth. There are many men whose consciences would easily consent to the disregard of rules which as members of a Society they religiously observe. This becomes evident when by some change of circumstances they find themselves no longer in the presence of that Society; then they immediately begin to do things which they would not have previously thought of doing. The caste-member who religiously observes all the rules of Caste, should he be removed to a distance from his Caste-fellows would have little scruple about violating those rules. It used to be said that Englishmen left their religion at the Cape; the fact being that when they found themselves beyond the sphere where many eyes were upon them, they consciences bounded like dogs escaped from the leash. And it does not seem to be more true that some of those who come together in an association, run the risk of suffering loss as regards their moral sense than it is that some have an opportunity of getting an uplift in this regard. Ordinary men are very dependent on those with whom they are associated, for the knowledge of right and wrong. Some lose, while others gain, in conscientionsness, by combinations.

These remarks will apply to churches, as well as to other organizations. A church is in danger of becoming in some degree a hindrance to usefulness, as well as a means of usefulness. It is of the utmost importance that the Master's conception of what a

church should be, should be faithfully carried out. We fancy that we can take all kinds of liberty with this conception, and yet secure the advantages to promote which the Church was brought into existence. In the New Testament the Church is compared to the body. In the human body, each member, each joint, each constituent, no matter how minute, has its individual work and all needed facilities for doing it; each member, not only does its own work but furnishes to other members means of working, receiving from them corresponding aid Here is the true idea of corporate action. So far from merging his individual responsibility in that of the mass, each member finds his sense of obligation maintained by the necessity of doing the particular work which falls to him alone: at the same time he keenly realizes his interdependence upon the others for reciprocal aid. When the Church is constituted after this fashion, the Holy Spirit giving to each his own work and the means of doing it, then the Christian Society is a power indeed, and mountains must become a plain before it.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—I have been impressed now for some time with the utility, economy, and necessity of a Church Building and Parsonage for our people in the Fort and its vicinity, and being stimulated by Dr. Butler's work in Mexico in this line, coupled with Mr. T. H. O's letter in your last issue, I am urged to lay the following suggestions before your readers, sincerely expecting the hearty co-operation of all our members, the earnest efforts of all Christians, the generous help of all kind-hearted and benevolent persons, and the liberal sympathy of the public.

We have been now holding meetings in the Fort for upwards of ten years, in places where we have been compelled to pay rather heavy rents. For the last almost eight years we have been in our present building known as "Dean Lane Hall," for which we pay a monthly rent of Rs. 80 or nearly Rs. 1,000 per annum. It will thus be seen that we have paid away nearly Rs. 10,000 for *Church rent alone*, apart from which we have had to meet parsonage expenses, &c., &c., which also have amounted to a pretty round sum. In fact by the money already spent for these purposes we would have put up a nice little Church of our own in the Fort, to say nothing of the inconveniences, bad location, unpleasant smells, incommodious space, uninviting appearance, noisiness, and many other troubles and difficulties that we have had to contend with.

I find a nice Church in a good and prominent site in the Fort 100 by 50 feet, to comfortably seat about 500 persons, and a parsonage about 40 by 30 feet, with an upper story, the ground floor of which can be used as a school room, will cost about Rs. 40,000, which sum could be raised as follows:—

100 members paying Rs. 5 each per month for 5 years	Rs. 30,000
Donations and subscriptions during the 5 years	Rs. 10,000
Total	Rs. 40,000

I expect more than 100 members will be enrolled, some of whom will no doubt pay double and treble the amount; this will make up for any that may through some unforseen cause be unable to fulfil their promise.

I would suggest that printed forms headed "Fort M. E. Church Building Fund" be circulated to each member, who will be expected, and no doubt will do his best, to collect as much and as quickly as possible. In this way those members who cannot afford to subscribe their amount themselves, will at least collect the sum per month. We could also send some of the forms to the brethren in the Mofussal, who will no doubt take up the cause with a hearty good-will; all of which, coupled with an open list in the *Bombay Guardian* (with your kind permission), ought to put us in possession of the amount long ere the specified time.

I am sure, Mr. Editor, you will be glad to receive and acknowledge all contributions, donations, and subscriptions through the medium of your paper.

If the above suggestion should meet with the approval of the brethren, I shall be glad to start the list with a donation of *Rs.* 1,000 *and a subscription of Rs.* 10 *per month* (D. V.) *for* 5 *years.*

Yours faithfully
H. A. GEYER.

Fort, 10th March 1884.

P, S.—Should the amount be collected before five years the obligation on the part of the members will of course cease.

H. A. G.

DEAR SIR,—Will you kindly insert the enclosed appeal from me in your columns?

And believe me,
Very gratefully yours
LOUISA MARY TUCKER.

DEAR CHRISTIAN FRIENDS,

With a view to raising money for the purchase of our Head Quarters and for the extension of our most interesting work in India, my husband and I have decided that I should spend the summer months in England. Meanwhile we are in most urgent need of money for my passage and for the heavy expense of our Head Quarters. From the first we have endeavoured to carry on our work in the most economical manner, and are constantly learning to reduce our expenditure to the narrowest possible limits, and to live more and more in a completely native style; at the same time there are unavoidable expenses in connection with our Printing, Despatch, Books and Correspondence departments. The clerks and other office hands work cheerfully on low salaries which we could not conscientiously attempt to reduce. God is richly blessing our work both among Natives and Europeans. Who will come up to the help of the Lord against the mighty?

I am
Your Servant in Christ
LOUISA MARY TUCKER.

Dear Sir,—A driver of the G. I. P. Railway here met with a most sad and painful death last Sunday morning, the 9th instant. This poor man was a great sportsman; he would always fix on the Sabbath for his shooting excursions. His death was brought about in this way. It would appear, after making necessary preparations, he, in company with a brother railway employé, just cut across the rails from his bungalow to the railway station, for another friend, who was to have gone out with him that day. The morning was dark and foggy. The Bombay mail had just signalled her approach, and was puffing into the station to which the attention of the deceased and his friends was rivetted, quite unmindful of the busy shunting engine in the yard. The late driver, who was standing between the rails, was engaged in active conversation with his friends; and just as he stooped to pick up a cartridge that had fallen down, the shunting engine, in a moment with a great puff, mercilessly rode over her poor victim, almost drawing in another of his friends under her great ponderous wheels. Oh, the awful spectacle! The engine passed over one of his arms and the upper portion of his chest, almost severing the head from the body. Dr. Rice immediately ordered the body to be conveyed to the hospital, where he did his utmost to make the body present a better appearance than it presented when it was taken from the railway yard, which act evinces the Doctor's wisdom and his deepest sympathy for the poor widow, who he knew, would become almost frantic with grief when the news of her husband's death was broken to her, without the sight of the mangled corpse. The mortal remains of this poor man were taken to the grave by a host of friends and given a decent burial, the officiating Roman Catholic priest not failing to refer to the suddenness of the driver's departure, after the due performance of the burial ceremonies.

Another case as sad as the present one I will relate. About the middle of 1882 a young man in this station, who thought nothing of breaking the Sabbath, rode a very restive vicious horse, and fifteen minutes after he had left his home he was brought in insensible, having been thrown from his horse where he soon expired.

Have not these judgments of the Lord a message of warning to Sabbath-profaners? Hear what the Lord saith, "He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy."

It is heart-rending to see how people professing to be the followers of the faithful Jesus, who was so very particular in fulfilling all righteousness, profane God's holy day. They find it most convenient to go on pleasure-trips on this day which God, amid roaring, rumbling thunder and vivid lightning flashes and in terrible majesty, commanded His creatures to keep holy.

Sabbath-breakers! I ask you with all the solemnity and earnestness I can command, to consider seriously, how you will answer for your present conduct in the day of judgment.

T. E. F. M.

Jubbulpore.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)

Sunday Services at 11 A. M. and 6 P. M.

The Rev. B. Blake will preach on Sunday the 16th inst.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

THE Rev. D. Mackichan, D. D., will (D.V.) deliver a Lecture in the Rooms of the Young Men's Christian Association, Apollo Bunder, on Friday, the 21st March, at 8-30 p.m. *Subject*—"Athenais—Scenes from the History of the Church of the 5th Century." Admission free.

RECEIVED from J. S. for the poor Rs. 50.

G. M. We hope to answer your questions next week.

C. H. D. Dr. Geikie's letter has already appeared in our columns.

H. A. K. We hesitate to publish your strictures.

To Preachers.—Get the idea into a hearer's mind that you do not intend to waste words, and he will not waste attention.

Epitome of News.

Saturday, March 8.

—For the first time since the invention of printing a German book has reached its thousandth edition, each numbering 3,000 copies, making a total of 3,000,000 copies. It is a primer by Haester, published by G. D. Baedecker of Essen, which first appeared in 1853, and reached its one hundredth edition in 1863

—*Bombay Gazette*; Calcutta, 7: Mr. Anderson, driving along Chowringhee-road, met with an accident in an excavation dug across the street and insufficiently protected by either lights or fences. He sued the Corporation for damages, and Mr. Justice Pigot awarded him Rs. 6,500 and costs. The defendants appealed, and the Appeal Court yesterday confirmed the decision, the Chief Justice saying that very different precautions ought to be taken.

—*Foreign Missionary*: How strange it is that the heathen, though they have become men in some things, are mere children in others. There are in China great statesmen, who, in their ideas of God and all religious truth, show greater ignorance and less sense than little children in the infant classes of our Sunday schools. It is as if one should grow to be a strong man in his body and still retain the head of a baby.

The Chinese have long been celebrated for their proficiency in many arts. They enjoyed high civilization when our ancestors were yet savages. They built strong bridges and fine edifices when our forefathers lived in hovels; and yet how strange that even to this day these people will build a wall in front of their stores to keep off the "evil eye" of passers-by, or burn a little incense from morning to night at the entrance of their shops to secure "good luck." They also burn what they call paper money before the altars of the god of wealth with the notion that these mere tricks of money can purchase the favor of the god.

Monday, March 10.

—The *Bombay Catholic Examiner* mentions that Bishop Meurin "expects soon to be able to make an interesting experiment in the foundation of Leper Asylums. The first attempt will be made in Sion Fort, which is being dismantled before being made over to the civil authorities, who will in turn place it at the disposal of the Bishop. The Sion Asylum will be kept for male lepers; in the first place, Christians who are supported by the St. Vincent de Paul Society, and, secondly, lepers of other religions who may be supported there by their caste-fellows, the Municipality, or the Government. In the case of the letter, every precaution will be taken to ensure respect for their religious and caste prejudices. Bishop Meurin's plan is to establish a sort of colony which will have attractions for the unfortunates who occupy it, and where the misery of the isolation to which they must submit for the sake of others, will be alleviated as much as possible.

—A private letter from Antanana-rivo says: The Malagasy are not savages in the least; they are quiet, gentle people, some of them very nice looking: they have long smooth black hair and beautiful eyes. The children have sweet faces; they get very fond of the people who are kind to them.

—*Bombay Gazette*; Madras, 9: The Bishop of Madras to-day ordained seven ministers at St. George's Cathedral, six being natives and one a European.

—This year the celebration of the Carnival at Goa has been attended by a long list of casualties. Rows were provoked at different localities, resulting in the death of one man, the arrest of several persons, and injuries more or less serious to many.

—The ashes that were thrown up by the volcanic eruptions in Java are now, it is said, proving a boon to agriculturists, who are using them abundantly to fertilise their fields. Trees and plants are said to grow luxuriantly with the aid of these ashes.

—Sir Samuel Baker in the *Independent*: The fertile area of the Soudan, north of the Blue Nile, is almost unlimited: but there cannot be any practical development until the means of transport shall be provided. At the present moment there would be no possibility of extending the area of cultivation with a view to export, as the supply of camels would be insufficient for the demand. In 1873 Moomtaz Pacha, an energetic Circassian, was governor of the Soudan, and he insisted that every village should cultivate a certain amount of cotton in proportion to the population; this was simply experimental. The quantity produced was so extraordinary that the camel owners seized the opportunity to strike for higher rates, as they well knew the absolute necessity of crop-time. An immense amount of cotton remained ungathered, and fell upon the ground like snow, as the unfortunate cultivators had no means of conveying it to market. Moomtaz Pacha was declared to be insane; but, on the contrary, he had proved the great producing-power of the soil and population; at the same time he had demonstrated the utter futility of agricultural extension until railway communications should insure the means of transport.

The Soudan must be regarded in the light of a rich country, to which there is practically no access. It would be of the greatest value if developed by modern engineering: but it will remain as a millstone upon the neck of Egypt, unless such means of transport are encouraged without delay.

There is probably no other country so eminently adapted for the cultivation of cotton as the Soudan. The soil is extremely rich; the climate is perfection, as there is a perfect dryness in the atmosphere, which, during the process of ripening and gathering, is indispensable. The cotton can be dried, cleaned and packed without a moment's hindrance from adverse weather: and, were railway communication established to Suakim, the crop would be shipped direct to Liverpool within three weeks by steamer.

Tuesday, March 11.

—The Sheffield Town Council has formally accepted the gift of the late Mr. J. Newton Mappin of a collection of pictures, valued at 80,000*l*., and appointed a committee to confer with the trustees as to the best mode of complying with the conditions attached to the gift.

—Much amusement has been created in Vienna by an incident in which the Archduke John, the Crown Prince Rudolph, and a celebrated Spiritualistic medium, an American named Bastian, took part. For many weeks the Spiritualists had tried to spread their views among the Vienna aristocracy, and scarcely a night passed in which séances were not held in some noble family The Archduke John, desirous of understanding how even clever persons are deceived, invited Bastian to his palace. The Archduke and Prince Rudolph ordered some arrangements to be made privately, and when Bastian, who called the spirits in an adjoining room, made a tall figure in mourning appear before the awed spectators, the Crown Prince suddenly pulled a string which closed a secret door, and the spirit, who was no other than Bastian himself, tried to escape amid the laughter of the noble audience.

—The Calcutta Exhibition was closed yesterday.

—*Church Missionary Intelligencer, Feb*: The C. M. S. Committee have for some time contemplated the removal of the Church Missionaries' Children's Home from Highbury to the country. We have the greatest pleasure in announcing that a Fund for providing the necessary means has been started by the Rev. F. E. and Mrs. Wigram with the munificent gift of Ten Thousand Pounds. In communicating their intention to the Committee, Mr. Wigram wrote, "Our object is, first to emphasize as much as possible the importance we attach to the wise decision of the Committee; secondly, to give a practical token, in which we trust others will join us, of deep sympathy with the dear brothers and sisters who are engaged in the Lord's work abroad, and who have to entrust the bringing up of their children to the Committee."

We regret to say that Ahmed Tewfik, the Mohammedan ulema whose baptism two years ago excited so much interest, has separated himself from Mr. Klein in Egypt, and appears to have abandoned for the time his Christian profession. We say for a time, because his acts and words have been so strange, and so unlike those of a sane man, that it is believed that his mind has been unhinged by his lengthened trials and anxieties, by the separation from his family, and by the efforts of the Moslems at Cairo to win him back. We earnestly commend him to the prayers of our friends.

Wednesday, March 12.

—*Indian Witness*: Benares was favoured from the 20th to the 25th of February with a visit from Mr. and Mrs. Müller, of Bristol, never likely to be forgotten by the many who rejoice in its spiritually refreshing power. Mr. and Mrs. Muller were the guests of the Rev. J. and Mrs. Hewlwett, at the London Mission House, where, on the evening of their arrival, nearly all the missionaries and missionary ladies of the five different societies, and some of the other friends of missions at Benares, assembled to welcome them. To this purpose was devoted the usual Wednesday evening Bible meeting, at which the missionaries and missionary ladies of all the differens societies at Benares take part, and which rotates from mission house to mission house. Mr. Muller delivered a profoundly impressive address, in which he pointed out two indispensable requisities for our missionary success. First, all our purposes, plans, and efforts must be for the glory of God. Secondly, we should never let work, however much our hands may be crowded with it, take precedence of caring for our own souls. He stated for our encouragement that although he was the minister of a church of thirteen hundred members, and was so busy otherwise that he had sometimes thirty thousand letters to answer in one year, and had to keep nine assistants for this purpose, yet he believed that the secret of God's blessing him so such was that he had never allowed work to curtail his time for devotion.

—The Rev. Dr. Baumann writes to the *Indian Churchman*: "It will be known to many of your readers, that some years ago Mr. Kali Mahan Banerjea, Natt. Fellow and Dewan of Bishop's College, and brother of Rev. Dr. Banerjea, left the Church of England in order to join the Church of Rome. This occurred in 1875. Mr. Banerjea has since this carefully examined into the basis of Papacy, and now by God's grace he has been led to retrace his steps to the Church of England, in which he was baptised and in which he occupied so favourable and useful a position."

—The *India Methodist Watchman* for March: "The Venerable Editor of the *Bombay Guardian* has surely been criticising us from the basis of his own judgment rather than from any basis of fact. In his notice of what we said of the "Salvation Army" in the January *Watchman*, we regret that he has gone entirely out of his way to put his own construction upon another article than the one he criticizes and indulged in a tacit fling at our procedure in the case of a Hindoo convert and what he terms the teaching of the *W. tchman*. As we do not believe another reader of the *I. M. W.* found in the No. in question what our critic did, we have no explanations to make here on our line of procedure or teaching concerning worldly con-

formity. We accept what our critic says about the Gospel being for all time, and that fact hits the Editor of the *B. G* as severely as it does Major Tucker if not more so. If Major Tucker taught in Bombay the repudiation of the sacraments, we could understand the position of the Editor of the *B. G*: as it is his position is a strange one for a Methodist preacher. The S. A. does not repudiate the sacraments, but does consecrate itself wholly to bringing sinners unto God. God has owned their *consecration* by making the S. A. the mightiest soul-saving Agency in Christendom in our day. God blesses, the Editor of the *B. G.* criticizes. We may not approve of all we find in the S. A. and we certainly find serious things in the communion of which our critic is a minister, which humble us in the dust; because they preclude successful preaching of the Gospel and give us not a few ministers and churches to whom *a revival* is an utter stranger.

"Wordly affiliations in the Methodist church do more to drive away the clouds of God's mercy for sinners than the position of the S. A. on the sacraments."

Thursday, March 13.

—*Independent*: .....The Pauline authorship of the Epistle to the Hebrews has been *sub judice* from the first Christian centuries, and its defenders have generally been in the minority. It is somewhat strange that, in the near past, this condition of affairs has almost been turned around, and in more conservative circles it is almost regarded as a settled fact that Paul wrote this letter. During the last ten years, in Germany alone, Hofmann, Wichelhaus, Worner, Bisenthal, Panek, Holtzheuer and Zill have, with more or less ability, commented on this epistle, and all have declared themselves in favor of its Pauline authorship.

Our readers may remember that the *Bombay Gurdian* and *Lucknow Witness* took opposite sides on this question a few years ago. We have always favoured the Pauline authorship.

—Dr. Talmage, in a recent discourse, said: "A London fog has fallen on some clergymen, who are at sea as to the inspiration of the Bible. They deny its full inspiration. Genesis to them has become a myth, and they will drift until they land on a continent of mud from which, I fear, they will never extricate themselves. But some say, 'It is indeed from God, but has not been understood until now.' What kind of a father would he be who should write a letter to his children which could not be understood until a thousand years after they were dead, buried, and forgotten? Who make up this precious group of advanced thinkers to whom God has made a special revelation? Are they so noted for piety and disinterestedness that they shall take the place of Paul and John and Christ? On what mount were they transfigured? What star pointed at them when they were born? I am filled with two wonders in respect to them—first, what God did without them before they were born, and second, what he will do without them when they are dead."

—From an account of the Salvationist Wedding in the *Bombay Gazette*: Major Tucker congratulated the bride and bridegroom and questioned them as follows:—

Q.—Do you, Captain Hawthorne, and you Mrs. Hawthorne, solemnly declare that you do not seek this marriage simply to please yourselves, but in order that it might enable you the better to serve and please God, and to work in the interests of the Salvation Army?

A.—We do.

Do you promise never to allow your marriage to lessen in any way your devotion to God and the Army?

We do.

Do you, each and severally, promise that you will never try to prevent the other doing or giving anything that lies in his or her power to do or to give to help the Army?

We do.

Do you also promise to use all your influence with each other to promote constant and entire self-sacrifice for the salvation of the world?

We do.

Do you promise always to regard and arrange your home in every way as a Salvation Army soldier's (or officer's) quarters, and to train every one in it to faithful service in the Salvation Army?

We do.

Do you promise, whether together or apart, always to do your utmost for the Salvation Army, and never to allow it to be injured or hindered by anybody without doing your best to prevent or overcome such injury or hindrance?

We do.

Should either of you cease to be an efficient soldier through sickness or death or any other cause, do you engage that the remaining one shall continue to the best of his or her ability to fulfil all these promises?

We do.

—*Christian, Feb.* 21: We are sorry to find that Rev. Wm. Booth has lost his appeal from the judgment of Mr. Justice Stephen, having to give up possession of the Eagle Tavern at a rental of £10 a year during the remainder of the lease. The result is that the Eagle finally reverts to its former use as a place for the sale of strong drink, and Mr. Booth is condemned in the costs of the litigation.

—Same: Rev. John Hunter, in a recent sermon at Hull on "Christ and the Working Classes," said a true thing, and one that needs frequent enforcement, when he asserted that "Christ made every man sacred, and his doctrine of brotherhood struck at the root of all caste and class distinction. He never thought of one man as being better than another on account of anything external." The worship of wealth and respect of persons which are so common in religious circles, finding their way even into church life, are wholly foreign to the genius of Christianity, and accounts, in no small degree, for the alienation of the masses from our places of worship and from the truth itself.

—The Duke of Connaught shot a tiger near Jeypore.

—*Bombay Gazette*; Rangoon, 12: The Mandalay correspondent of the *Rangoon Times* describes a rebellion which has recently broken out in Theebaw's northern territory. The Kachins have taken Magoung, Bhamo, and some other important towns. The American missionaries removed their families to Mandalay. Two of the missionaries, however, remained at their posts. The Chinese at Bhamo will probably, if Theebaw fails to assert himself, get assistance from their fellow-countrymen at Yunnan. The flotilla steamers are at Mandalay, and trade is at present suspended.

—The Str. *Nepaul*, with English Mails, left Aden for Bombay, Wednesday, 10 a. m.

—The *Pall Mall Gazette* hears that Mr. Buckle has been appointed to be the new editor of the *Times*. Mr. Buckle is but a young editor, being only about thirty years of age.

—*Overland Mail*, Feb. 22: General Gordon's permission to trade in slaves has called forth much comment. A correspondent at Cairo, however, points out that General Gordon has always maintained that it was impossible to destroy the trade by operations in the Soudan:—"The sole remedy, even if this territory were under English government, would be to suppress the demand for slaves by abolishing the markets for them in Turkey and Egypt. England having decided to abandon the Soudan, General Gordon acquiesced in the advisability of allowing its inhabitants self-government. This concession implied a continuation of the slave trade, and any indignation is therefore now mistimed. An enforced registration of and a heavy taxation upon the possession of existing slaves, and a declaration of the illegality of any future purchase or transfer of them, would do more than millions of money and the thousands of lives wasted in the Soudan during the last fifteen years."

Mr. William D. Taylor, of Llandyssil, South Wales, gives an account of an appalling sight witnessed by him lately during a snow-storm. A huge ball of fire, nearly as large as a barrel, fell within twenty yards of his residence, and when within a few feet of the ground exploded with terrific force. It wrecked every window on that side into ten thousand pieces. It appeared as though fire was raining from above all round. Two similar balls of fire fell just afterwards in the neighbourhood.

Buddism in Relation to Christianity.—This subject was taken up at a recent meeting of the Victoria Institute by Mr. Collins, whose long studies in India enabled him to lay before the meeting a careful statement of the rise and early history of Buddism, showing how it had adapted itself in some cases to the religious customs at the time of its foundation by Gautama Buddha—whose early life was the very opposite of what it afterwards became—and how as time went on it reflected in various ways the peculiarities of other religious sects with which the Buddhists came in contact; hence the mistaken idea that Christianity had borrowed from it. The author concluded by showing from the discoveries of Mr. Rassam how much additional light had been thrown upon the existence of a primeval religion, and the value of the sacred record. The last two papers by Mr. Budge, of the Oriental Department of the British Museum, and Mr. Bosawen had well illustrated this.

—*Liberal and N. Dispensation*: The family of our Minister are taking steps to hand over the property of the Brahma Mandir to a body of trustees.

—Same: Let us declare at the outset that our church is on the verge of a schism, and that this is due to the very unpleasant relations that have all along existed among our missionaries. Our Minister suffered deeply from them, and it is not exaggerating the truth when we say that the storms that blew upon him from outside were not half so violent and painful as those that blew within the limits of his own Missionary circle. Like the generals of Alexander, like the marshals of Napoleon, the lieutenants of our Minister did not well agree among themselves, and it was only the commanding personality of the latter that kept them united and bound together.

How could these gentlemen who so seriously disagreed during the life time of our Minister, now agree when the master spirit was gone? We personally expressed our apprehensions before the brethren and suggested to them the necessity of employing all the spiritul means and appliances which their Minister had taught them, to keep themselves in the spirit of love, humility and forgiveness. A few meetings of the Durbar served to confirm our worst apprehensions. Its proceedings came to a dead lock, for the members could not agree. Matters became worse when Bhai Protap Chunder returned. The question of leadership arose, and the struggle between the parties became gradually so accentuated that a schism become only a question of time. The point at issue became this.—whether the control over the Church should vest in a single individual, Bhai Protap Chunder, or in the body of the Apostolic Durbar.

Our Minister had to struggle for more than twenty years before his leadership was fully recognised. In God's church this position is to be secured by patience, tact, a great deal of forgiveness and love. We are sorry to say that our friend has not shown these at the beginning of his career. He has put himself into an attitude of hostility to the Durbar; he has tried to act independently of that body and he has brought himself to needless opposition to the Minister's family. Rightly or wrongly, justly

or unjustly, a position of undesirable hostility has been forced upon him. But he cannot justify himself, even if he is right. For his business is surely to conciliate, not to irritate, his best friends—the friends of more than twenty years of his life.

Friday, Merch 14.

—Deaths last week, 444. By Cholera, 7.

—*Times of India*; Cairo, 29th: General Gordon telegraphs most hopefully from Khartoum. He has been clearing out the gaols and has publicly burnt a quantity of documents having reference to claims of the Government against individuals, and what is known in France as *dossiers*. He says that 1,800 men (probably invalids) will leave Khartoum in eighteen days, or reach Korosko in that time, and they are to be paid off at Assouan, and sent back to their houses. Colonel de Coetlogan and the Egyptian officers who were with him are also leaving Khartoum. Colonel Stewart is going up the Blue Nile to Sennar in command of two gun-boats, The object of the mission is of a pacific nature, being to distribute General Gordon's proclamations and to make the independence of the Soudan known. No resistance is expected, but Colonel Stewart is prepared for it in case of any being attempted. Khartoum itself is now perfectly quiet. General Gordon has opened several gates in order that all who enter with provisions may be admitted; he has also abolished the octroi duty, the result being that the tribes around are flocking in, the markets are opened, and the prices of provisions have already fallen 50 per cent. The army has been sent across to Andurman, and over 1,000 have started for Cairo.

—General Sartorius Pasha is to return to military duty in Bombay.

—The *Bombay Gazette* hears from Suakim that the rebels lost 2,000 men in Thursday's fight.

—The Viceroy is to leave Calcutta this evening for Simla.

—A terrific cyclone which swept over Georgia and Alabama, and the Southern and South-Western States of America generally, on the night of the 19th ultimo and the morning of the 20th, caused widespread destruction of property and lamentable loss of life. From scores of towns reports have already been received telling of houses and public buildings demolished and lives lost. It is estimated that the damage to property so far reported, amounts to quite 1,000,000 dols., and that 5,000 houses have been destroyed and 300 persons killed.

—*Bombay Gazette*: An inquest was held by the Coroner, Dr. Blaney, yesterday, at the J. J. Hospital, on the body of Sulliman Morad. Deceased was a broker, and lived at Grant-road. On the morning of the 1st instant a young man named Yacoob Yessuff went to his house while he was still in bed and assaulted him with a stone about the head. Yacoob was subsequently convicted, and fined Rs. 15, or in default to undergo rigorous imprisonment for fourteen days. After the trial it was found that the injuries inflicted were of a serious nature, and the deceased was sent to the J. J. Hospital, where he died.

—*Dnyanodaya*: The following are two significant facts heard in one day in Palamcottah. The Sabbath previous to our visit 250 persons were confirmed and admitted into full church membership. Two days previous a missionary had returned from a town nine miles away where 180 persons of the weaver caste had just broken up their idols and put themselves under Christian instruction. Such facts are going to be multiplied.

We shall enlarge our ideas of God's goodness if, before we come to look at the cup of our blessing, we look at the goodness of God to the *irrational creation*.

Selections.

THE SOUDAN AND THE SLAVE TRADE.

It is necessary for a full understanding of the rebellion in the Soudan to remember that this is as much a slave-trader's rebellion as it is a fanatical uprising. Indeed, it is believed by many that the Mahdi is one of the officers in the revolt which followed the detention at Cairo of Zabehr, the great slave-trader—the only one of the officers who escaped being killed by Gessi Pasha.

England has put pressure on Egypt now for forty years to put a stop to this infamous trade. In 1840 Mehemet Ali, in response to influence from the British Government, and personal interviews by Dr. Madden and Sir Moses Montefiore, promised to forbid his troops from capturing Negroes; but that went for nothing. Little was known of these horrors before the extraordinary journey of Speke and Grant, and Sir Samuel Baker's first journey in 1862, followed by Dr. Schweinfurth's in 1863, and his later great expedition which lasted from 1868 to 1871. Mean while, Khartoum had become the great headquarters of the trade, and in 1872 Baker found vast regions utterly reduced by the Khartoum traders to a wilderness, which had been a perfect garden of thick population ten years before. General Gordon followed Baker, and apparently gave the death blow to the trade, having slain many of the traders. But the stream was only diverted, as General Gordon himself was the first to see, and the provinces from the banks of the Albert Nyanza to Darfour, Kordofan and the Bahr Gazelle are in a worse condition than ever.

Thousands of slaves in the guise of servants, pass from Khartoum directly to Egypt. Thousands of others are taken across the Red Sea to Arabia, and thence are carried to Constantinople. Abyssinia and Shoa, which are nominally Christian countries, are supposed to have put down the slave trade in their borders; but there is no lack of Abyssinian girls for the Egyptian harems, where they bring a high price. The governor of Zeilah, Abou-bekr, is master of the slave route to Shoa (though King Menelek is opposed to the trade), and drives a large trade in caravans of children. The Gallas girls are fattened and forwarded, by way of Mecca, to Constantinople, where they are much sought for their beauty and light complexion, while the boys are transformed into agreeable eunuchs.

In glaring contrast with all this dark picture is the southernmost or equatorial province of Egypt, ruled over by the Austrian, Dr. Emin Bey, who was appointed by General Gordon. A late traveler says that, but for the wild beasts, "you might walk through the territory governed by Dr. Emin Bey, armed only with a walking stick." This can hardly be said of Uganda, King Mtesa's kingdom, where there is a considerable slave trade, nor of the Tanganyika region, across which lake ten thousand slaves are annually taken, though none of them are said to reach Zanzibar. Further south the trade is smaller, and fed chiefly by the demand to supply European and American planters in the Pemba and Comoro Islands, and in Reunion and other islands and coasts held by the French and Portuguese. It is this fact of Portuguese indifference which makes it so undesirable that Portugal should control the regions watered by the Congo. There cannot be much doubt that the French activity in Madagascar comes from a desire to possess stations whence Mozambique slaves can be dispatched to Reunion and other French islands.

The facts thus brought together show that it may not be so easy for England to withdraw from the Soudan permanently. Let England take control of Egypt, and she must soon undertake to suppress the slave trade in the Upper Nile region. Both English interests and Christian philanthropy will require it. Khartoum is the great slavetrade center of the world; and the withdrawal of Egyptian troops will mean the extension of the razzias of the slave dealers who have their headquarters there. But the English Government cannot undertake this immediately. Whatever it may prefer, the logic of circumstances is not only against withdrawal from Egypt, but in favor of extension of power. Darfour and Kordofan may be easily made as peaceful and happy as the district governed by Emin Bey.—(*Independent.*)

SWITZERLAND.

January 16, 1884.

Great satisfaction is felt that in the sitting of the Grand Council, certain radical members proclaimed that the political system of 1847 is susceptible of amelioration—that questions of pure form have less importance than is attributed to them, and should be examined in the light of common sense. A picturesque fête was that of the 31st of December, being the 70th anniversary of the deliverance of Geneva from the foreign yoke, shortly before the fall of Napoleon. The 400th anniversary of Zwinglius' birth was also celebrated this month in every Protestant church and school throughout Switzerland. Gounod's oratorio of the "Redemption" attracted several hundred music-loving people to the Reformation Hall.

On the last Saturday of 1883, a wonderful meeting, sure to rejoice every one who has at heart union in Christian love, took place in the large hall of the Casino, which was crowded by an assembly representing seven different denominations, in order publicly to have fellowship at the Lord's Table with the soldiers of the Salvation Army; thus in the very clearest and most efficacious way showing regret for the treatment by word, pen, and violence these brethren had suffered. The meeting was entirely devotional. About 400 went up to the platform successively to surround the table at which pastors of the National Church, together with others of the Free Church, presided, the elements being carried round by lay Christians. It was especially noticed that the venerable National Pastor Borrel (friend and almoner of the Countess de Gasparin) presided at the table at which one of the Salvationists carried round the cup. This meeting has had an exceedingly good effect on the Geneva Christians, and was an excellent preliminary to the Week of prayer, which was well observed. Each day at 1 P. M., prayer for the subjects universally agreed upon was made in a public hall, and, in the evening, the small hall of the Casino was crowded to hear speeches, or a sort of short report made on the different subjects, for which prayer was subsequently made. Awful disclosures were made respecting Sabbath-breaking, immorality, and drunkenness, by representatives of the societies engaged in their counteraction. Sunday-schools and Young Men's Christian Associations, which are remarkably flourishing, had their turn. Mr. B. Booth at present is drawing crowds to his evangelistic meetings, with no let or hindrance, surrounded and assisted by the whole Salvationist staff and soldiers. The public are admitted by tickets, to be perfectly within the police regulations; and since the disappearance of the unpopular Heridier from the Government, the police do their duty at the street doors of all meetings, thereby securing order. Roughs may, and occasionally do, interrupt within, but are kept quiet by the fact that, if handed out, the police await them. The large hall of the Casino was filled for the first evangelistic meeting. Subject—the prodigal's return, the infinite love of the Father, and the infinite compassion of the Lord Jesus, and the power of His blood-shedding. Several came forward as seekers of salvation. The Friday "holiness meeting" was in the smaller hall of the Casino, crammed with 400 or 500 people.

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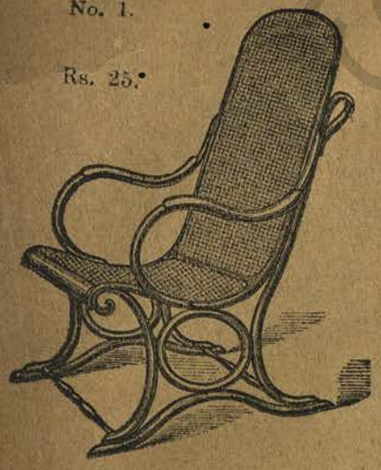

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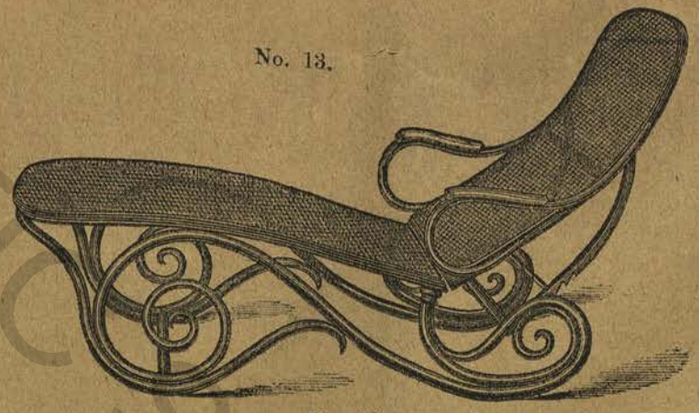

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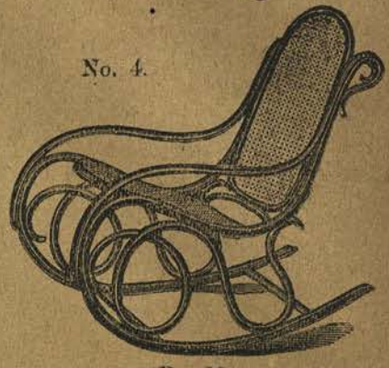

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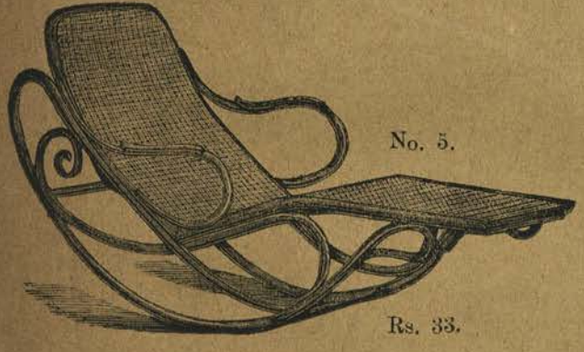

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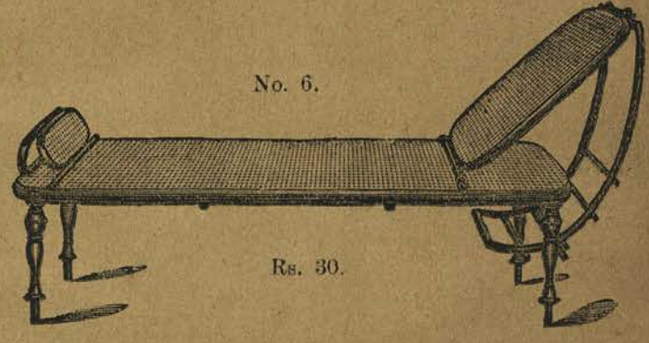

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ASIATIC SOCIETY MUMBAI

ASIATIC SOCIETY MUMBAI

The fifth chapter of Ephesians was read, and prayer made. Mr. Booth said: "There is no subject on which I want to speak so prayerfully, thoughtfully, and solemnly as that richest of God's gifts to His people—purity of heart. There is a possibility of living to God so that every part of our life is agreeable to God—the inner as well as the outer man. There is a possibility of living with a conscience void of offence. If there is this possibility, let no one leave to-night without it. May God graciously put His finger on what may have prevented constant communion with Him, and give you grace to cast out the idol!" On Sunday the subject was Lazarus called from the tomb; and in the evening, Balshazzar's last feast and the handwriting on the wall. The solemnity was inexpressible, notwithstanding the inconvenience of speaking through an interpreter. Many were in tears, and a forest of hands was raised during the singing of the hymn, "I am washed in the blood of Jesus;" for Christians are gradually rallying round the Salvationists, who are gaining favour slowly, but daily. Mr. Booth had a most interesting meeting at Rolle, the seat of the disturbance in July; and he is now in Neufchatel, where the Salvationists have again met with exceedingly rough treatment.—(*Evangelical Christendom*).

VITAL FULNESS.

MECHANICAL fulness is one thing, vital fulness is another. Fill a pitcher with milk, this evening, and to-morrow morning the pitcher will be full. Fill a babe quite full with milk this morning and before to-morrow morning, the babe will want more. All vital fulness demands a constant supply. The trees of the Lord are full of sap,—not only sap enough for the roots and trunk, but for the bark, the twig, the branch, and the topmost bud or leaf. So with us. The trees of the Lord are *full* of sap, but to be *full* of sap they must draw every day from the Heaven above and the earth beneath, and they must never interrupt the drawing. There must be a dependence that is perpetual—never interrupted. The moment the cedar of Lebanon felt that it was so strong that it could do without air, the rain, the sun, and the soil—that it could live on its own power and glory, it would soon cease to be full of sap.—*William Arthur.*

MATTHEW ARNOLD'S MINORITY.

Nothing so good as a merry minority;
Very few people are sure to be right;
Down with the power of the tyrant majority;
Wanting in sweetness and lacking in light;
This is the creed, in that far western land,
Arnold has preached and they won't understand.

Though you belong to a feeble minority,
You can look up and be bold with the best.
Nor should a feeling of inferiority
Ever arise in your militant breast;
Take up an Arnold's ineffable song;
Truly the multitude's sure to be wrong.

Who shall be sure that he's in this minority?
So that he's truly among the elect,
Let him dissent from all men in authority,
Scoffing at everything others respect.
That's how the ethical trick can be done—
Matthew's minority's just Number One.

—*London Punch.*

SELF-SURRENDER.

THEN only have I attained to that which deserves the name of goodness, to that moral perfection, of which Christ is the type, when law has passed into life, when duty has ceased to be a thing of self-denial, and has become a kind of self-indulgence, the expression of an irresistible inward impulse, the gratification of the deepest passion of the soul; then only have I reached the elevation of nature to which Christ would exalt us, when I not only hearken to the voice of duty, but when listening to the inmost utterances of my own spiritual nature, it is the very same accents I hear; when the dictates of conscience not merely echo, but blend themselves indistinguishably with the commands of the living God; and when, as I yield myself up to their sway, it is not two wills, but the one will of infinite goodness that rules and reigns within me.—*John Cairn.*

AN IMPORTANT EVENT IN FLORENCE.

THIS afternoon punctually at 2 P. M., the time appointed for the ceremony, the historical facade of the Cathedral of Florence, after undergoing a through renovation, was uncovered. The approaches to the building were guarded by detachments of military, and a large, handsomely decorated gallery had been erected opposite the Duomo for convenience of the officials, the committee and their friends. The weather proved most auspicious, and an immense but orderly crowd filled every available space on the piazza and extended into the converging streets that permitted a view of the proceedings. After the religious ceremony had been performed the splendid facade, which had been previously shrouded by an immense white curtain, was unveiled to the gaze of the admiring multitude, whose ringing acclamations joined the lively strains of music furnished by two bands. The facade, as it now appears, is of majestic beauty, and in perfect harmony with the rest of this celebrated edifice. It is the most important work of architectural restoration that has taken place in Italy during the present century. The facade is of black and white marble ornamented with mosaics and statues by the most celebrated modern artists. The principal figure is the Virgin Mary, holding the *bambino*, and on either hand are six of the Apostles, ranged in line at equal intervals, across the front of the facade, and breaking the horizontal uniformity of this portion of the sacred edifice. The porches are happy examples of the severe early Gothic, and the general effect of the restoration has been pronounced most successful. The chief architect, Di Fabbris, who controlled the undertaking, did not live to witness the completion of his noble work, as he died last Spring. A large dinner party assembles at the Pitti palace this evening in honor of the occasion of the day, which was also attended by nearly all the English and American residents at present in Florence.—*Galignani's Messenger, Dec. 6.*

HOW THE LORD LED ME.

EXPERIENCE OF S. R. KNOX.

MORE than twenty years ago, when on a visit to Mrs. Bishop Hamline, then residing at Mount Pleasant, Iowa, I was enabled by her instrumentality, through grace, to commit all my interests, both for time and eternity, into the hands of God, unreservedly and irrevocably. I rejoiced in the joy of this great salvation for several years, when I assumed new duties and responsibilities. So intent was I on being faithful and God-fearing in all I did, that day by day I found myself renewing my exertions and redoubling my diligence to accomplish the work before me. As new cares and perplexities arose, I continually called upon God for strength to meet them, but virtually, though unconsciously, relied more and more upon economy, self-denial, prudence, and foresight to carry me through. But in proportion to my reliance upon these otherwise noble virtues, the light of faith faded, and the joy of this great salvation went out of my heart.

I stood where the pressure was so great that uncomfortable days and sleepless nights unfitted me for everything, social and religious. This condition of physical debility gave the enemy of souls a signal advantage over me. I was seldom able to attend upon the means of grace, and was really unable to be profited when I did. I kept on this line of pressure and discomfort for more than a dozen years. I seemed to lose sight of every other thought than to *suffer* God's will, and that I was intent upon, though it should lead me through the mist and darkness to the end of life. During the days of greatest discouragement, Dr. R. M. Hatfield, our pastor, preached a sermon in which he quoted these lines:

"God comes and finds my heart all heated
On the hard anvil; minded so
Into His own fair shape to beat it
With His great hammer, blow on blow;
And yet I whisper, 'As God will,'
And at His heaviest blow stand still."

These lines, illustrative of the main thought in the sermon, fully accorded with the spiritual condition of my soul. I knew God had sent His converting grace into my heart, and even more; but now it seemed He had gone over the sea, and left me to "work out my own salvation with fear and trembling."

With an ever-present desire to be honest, I arraigned myself continually before the law, and held before my mind such passages as these: "If thou faint in the day of adversity"—or perplexity, I added—"thy strength is small;" and, "Thou art weighed in the balance and found wanting"

Sister Hamline said to me: "You are suffering from nervous debility; do praise the Lord more, and Satan will flee from you." Mrs. Phœba Palmer said: "You are under the condemnation of the enemy of souls; promise me that you will look away from self to Jesus, persistently and continually ever after this, regardless of everything." Mrs J. F. Willing said: "There may be a streak of obstinacy in your composition, pray over it."

Rev. Wm. Taylor, the great missionary, said: "Go to bed and sleep till you feel better, then pray the Lord to give you strength to accomblish all there is for you to do, or change in your circumstances, and most assuredly He will do it."

Well, I received help from each of these spiritual advisers. I caught clearer glimpses of the Divine fulness and sympathy for a helpless, prostrate, longing soul; but that was all. The clear vision did not come.

At last, through the providence of God, a turn of circumstances brought me more favourable conditions of physical health and rest. This view of God's sympathy for all weary ones reaching out through the darkness, expanded. Yet I cried out in prayer continually, "Lord, show me the precise difficulty that keeps me from realizing the conscious presence of the indwelling Spirit, or I sink."

In this condition of mind I went to the summer camp-meeting. The presiding minister one evening requested all who were *conscious* of perfect faith and rest in God, to manifest it by rising. I alone, of all those near where I sat, remained seated. Again the preacher's voice called for a like test from those who were *conscious* of their sins forgiven, and again I did not rise.

I was *conscious* only of physical prostration, and mental and spiritual inertia. I could not, therefore, I thought, give the testimony required conscientiously before God. In a short time it seemed as though I had denied the Saviour. The feeling of condemnation that succeeded can only be understood by those who have had the experience.

At a Bible reading the next day, conducted by Rev.——Davies, the subject of holiness was brought out in a very clear light, commending itself to the judgment of every sincere soul. The terms of so great a salvation seemed so reasonable and practicable, with God's help, that after the meeting closed I stated my perplexities to him. With a mild degree of abruptness he quickly asked, "Do you read

the Bible much? do you pray much?" and before I had time to reply, with marked emphasis he continued, "The matter with you is, you do not *trust* the Lord?" Do not *trust* the Lord? I mentally queried, as I turned away from him. If I do not, I *will*. "Though he slay me, yet will I *trust* in him." I repeated this passage over and over. I held it before my mind, by mere force of will and power, so it seemed, that according to the laws of the mind the spirit and truth of it might flow on into my sleep, and be there to present to God as soon as I should awake. I awoke at the midnight hour, but before I had time to recall the above words, there came to my mind with suddenness and force this passage, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

After meditating upon the fulness of this passage, and recalling the other words, I again fell asleep, but again awoke before day, and with greater suddenness and force, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed," burst upon my soul with a light that flooded my whole inner being. One passage after another, containing the word trust came to my recollection with a freshness and fulness of meaning, unlike what I had known for years, and in some respects, as to depth and point, altogether new. Day by day, I continually fed on the Word of God. With the Psalmist, my spirit continually ejaculated, "I rejoice at Thy Word as one that findeth great spoil." Those passages which had lain dormant for years, or seemingly forgotten, would start up in my mind or memory, instinct with life and power For months the echo of this heavenly harmony flowed on and on, even into my nightly dreams, like the refrain of a sweet song, sometimes keeping me awake for hours.

Naturally I shrink from public testimony, but I have proved that the Lord can completely deliver the soul from this bondage. Instinctively I have repeated again and again, "Come and hear all ye that fear God, and I will declare what He hath done for my soul." "The Lord hath magnified His Word above all His name."

"He calls a worm His friend;
He owns Himself my God.
He speaks, and listening to His voice
New life the dead receive."

Truly, this life of faith in God is beyond description.—(*Divine Life.*)

PRAYER IN FAITH NOT FAITH IN PRAYER.

MRS L. A. BALDWIN.

THERE is a vast difference between prayer in faith and faith in prayer—a difference as vast in their character as in their commonness. Faith in prayer is very common; almost everybody has more or less of it. Prayer in faith is anything but common; so uncommon, in fact, that our Lord questions if He shall find any of it on the earth when He comes back to this world again. Prayer in faith is a commanded duty; faith in prayer is neither commanded nor justifiable. Prayer in faith is always reverent and spiritual; faith in prayer is often superstitious and presuming, although again it is the unconscious reliance of reverent and spiritually minded — but sadly mistaken — Christian disciples What has been the nature of your praying—that of prayer in faith, or faith in prayer?

Praying in faith is making known our requests unto God, in full confidence that, if we ask anything according to His will, He heareth us; and that according to our faith an answer to our prayers will be granted us. Having faith in prayer is believing that because certain prayers are offered certain results will follow, that the praying will secure the thing prayed for. Praying in faith comes of an abiding faith in the Person prayed to; the confidence is in Him; it is based on a knowledge of what He is, and on a trusted conviction that He is every way worthy to be trusted. Faith in prayer is a blind or a presuming reliance on an agency of good—an unauthorised dependence on mere human means. Praying in faith is the act of a simple-hearted child of God. Faith in prayer may be but one remove from the heathen's reliance on his charms and incantations.

POLITENESS AND ITS PLACE.

SIR Arthur Helps had the happy faculty of putting expressions of wisdom into a few words. It was he who said "familiarity should not swallow up courtesy.' Probably one half of the rudeness of youths of this day, that later in life will develop into brutality, is due to the failure of parents to enforce in the family circle the rules of courtesy. The son or daughter who is discourteous to members of the family because of familiarity with them is very likely to prove rude and overbearing to others and very certain to be a tyrant in the household over which he or she may be called on to preside. There is at this day undeniably among the rising generation a lack of courteous demeanor in the family. Of all places in the world, let the boy understand home is the place where he should speak the gentlest and be the most kindly, and there is the place of all where courteous demeanor should prevail. The lad who is rude to his sister, impertinent to his mother and vulgar in his home will prove a sad husband for a suffering wife and a cruel father to unfortunate children. The place for politeness, as Helps puts it, is where we mostly think it superfluous.—(*Adv.*)

Miscellany.

—*N. Y. Evangelist*:

More than ever, recently, one danger seems to threaten our work: it is the tendency in us all to fall into routine teaching. It is a supreme difficulty to infuse fresh life into a regular and unvarying round of duty. Is there not a special danger that Sabbath-school workers will make their labor merely educational? The educational side of our work is important. Is there not just here a danger lest we rest content to go on simply sowing seed "in nature's barren soil,' which we hope in some after-Spring will be quickened and will grow? That this would be a fatal mistake, is certain from the Apostle's words (1 Cor. ii. 14): "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto *him*; neither can he know them, because they are spiritually discerned." Before the soul is regenerated, it cannot know or appreciate the things of Christ. Our Lord said "Except a man be born again, he cannot see the kingdom of God." We are not, then, to look forward to conversion as the end of our teaching. The Bible, in unmistakable clearness, commands us to make conversion the object of our prayer and effort, as the beginning of a lifelong discipleship. Can we not see for ourselves the wisdom of this divine order? If we trust the future, is not this like distrusting the Spirit of God now? Will not Satan, the world, and the flesh be as active in the future as now? If our scholar's salvation is something to be expected in the dim and distant future, what a frail hope is it for him, in view of the possible nearness of death! We are indeed not to be discouraged if God does not at once change our scholar's heart. Many of His best servants must wait long for the fruits. Some die without the vision. But our aim is the salvation of the soul, through faithful use of means. When we have done all, with all prayer and supplication, then must we leave the results to that God who has the residue of the Spirit, But when we have done all, then the duty of immediately and unconditionally surrendering to Christ must be pressed upon every scholar. That scholar is now enjoying his day of grace. It is unsafe for him to pass one Sabbath unsaved; it tends to harden his heart. Is there no danger of completely hardening it—rendering it "past feeling"? How infinitely prudent the words "Boast not thyself of to-morrow"! Your only true course is to labor for the immediate conversion of every unsaved scholar in your class. How difficult for you to realize that such a scholar is lost—a beautiful, winsome boy or girl, or young man or women yet a child of wrath!

—Bishop Huntington in the *Independent*:

In one sense it may be said that the more the people know the better; that they cannot know too much. That idea has been growing in the American mind with accelerated rapidity during the last sixty years. Why should it not? It is only necessary to refer to the boundless argumentative and hortatory speech running in that direction, to educational endowments and taxes, to the sacrifices of ambitions fathers and mothers, to the eagerness of students in all classes. At the same time, whenever people are set to reaching and striving after a thing under a belief that it will do for them what it cannot do, and what must be done by some other agency, they are misdirected and abused. They are looking for a certain good where it cannot be found, and they are beguiled away from looking for it where it might be found. The supreme individual and national good is character. Character includes elements that are moral and religious as well as the intellectual; includes conscience, affections, and will. We are brought to confront the vast defect in our public school system.

Just as an inordinate passion for liberty cheats men out of the gracious benefits of law, just as an extravagant estimate of the value of wealth crowds out the advantages of culture, just as an exclusive love of power hides the glory of justice and charity, so must an excessive devotion to *learning distort the true stature of humanity, robbing the world so far of the blessing of mercy, faith, worship, even* of morality; for morality, as well as religion, gives way before the idolatry of the brain. We have already a literary sect, shallow enough, but yet intellectual, *teaching that there can be no morals in art. We have another teaching that there can be no morals in science. Include languages in art, include geography and arithmetic in science, and how far are you from the doctrine that there can be no morals in* education? And how long will it be then before practical immorality penetrates and defiles both our public schools and the community?

—The Presbyterian:

How is it that men and women enter the Lord'e visible kingdom at present with so much seeming ease? It was not so twenty-five years ago. We have seen strong-minded, intelligent men bowed to the dust. We have heard them pray as if they were hanging by a thread over perdition. We have seen hundreds agitated in mind who were not nervous, but fearless and well-poised. We have seen soldiers, who never flinched when ordered to the charge, and their officers too, all broken up by the conviction of sin. We do not see this any more, and it is a cause of perplexity. Are men any more manly or thoughtful now? Are they better men, and therefore cannot feel so deeply the presence of sin? Or are they Christians already converted, who are only now finding their way into the Church? Who can explain this dry-eyed dispensation? Do men and women know more? Some say the Sabbath-school instruction has made them too intelligent. We wish we might have the old way again of looking upon Him whom they have pierced, and seeing the effects which Christ, slain for sin and by sin, used to produce. We suppose there are many such cases, but they are so rare that their presence, suddenly manifested, would attract universal attention.

Does the Church make the way to Christ so easy as to undermine the doctrine of repentance, or is the preaching of the spirituality of

the lay of God, by which man sees himself as he is, neglected? Has the love of Christ been turned into a sentimentality, and become divorced from law and powerless, affecting the life too often as a pleasant song? Is the standard of Christian life and attainment lowered, or has sin lost its exceeding sinfulness in the eyes of men? Are the distinctions by which sin is known blurred and confusing? This is not an age of sharp definitions, angular and painful, but rather of rounding, polishing, and enamelling. What has produced the change which we think is so clearly evident?

TELEGRAPHIC NEWS.

Cairo, March 6th: The British troops have landed at Suakim.—The 35th Regiment is under orders to proceed to Siout.—Some friendly tribes have defested a thousand followers of the Mahdi at a place north of El Obeid.

Berlin, 6th: At the opening of the Reichstag to-day, the Emperor's speech dwelt upon the friendship existing between Germany, Italy, Russia, Austria, and Spain, which his Majesty said will secure the maintenance of peace in Europe.—Messrs. Parker, solicitors of Bedford Row, have absonded, leaving behind them heavy liabilities.—The Attorney-General commenced the prosecution of Mr. Bradlangh yesterday for illegally voting in the House of Commons.

London, 7th: The Marquis of Hartington, in the House of Commons last night, asked, for a supplementary vote of half a million sterling for operations in the Soudan.—His Lordship said that General Graham has been authorized to attack Osman Digma, as when the littoral of the Red Sea has been secured a weak garrison at Suakim will be sufficient. General Gordon, he said, was prepared to employ a force for the rescue of the other garrison.

Cairo, 7th: The Sheiks in the neighbourhood of Suakim are coming into the town.—General Graham has sent a message to Osman Digma summoning him to disperse his forces, but no heed has up to the present been taken of the message.

Hongkong, 7th: General advance of the French troops on Bac Ninh has commenced.—The garrison at Bac Ninh is comprised of a strong force of Chinese troops.—The French commander has detached a column of French troops to cut off the retreat of the Chinese.

Cairo, 8th: The Minister of the Interior has resigned in consequence of differences with his Secretary, Mr. Clifford Lloyd.

9th: Osman Digma, in reply to the message of General Graham, calling upon him to disperse his force, has refused to surrender, and asserts his determination to fight.—The British troops will, therefore, advance on Tuesday.—General Gordon has telegraphed that he is unable to relieve the other garrisons without a force.—Nubar Pasha has undertaken the duties of the Minister of the Interior.

London, 10th: The Porte has proposed to Earl Granville to send Turkish troops to the Soudan, to which proposal his lordship has replied that the Porte has lost the opportunity of intervention, and proposes to postpone all negotiations until tranquillity is restored. Her Majesty's Government, nevertheless, recognises the sovereign rights of the Sultan in the Soudan.

11th: The *Times*, in its yesterday's issue published a telegram from Khartoum, stating that General Gordon strongly advocated appointing Zebehr Pasha to succeed him as Governor-General of the Soudan, as being the only means of establishing a stable Government at Khartoum. The telegram further stated that the Mahdi was powerless outside El Obeid except by emissaries.—Referring to the above telegram in the House of Commons last night, the Marquis of Hartington expressed his surprise at the suggestion that Zebehr Pasha should be appointed to succeed General Gordon, and said that the Government had asked the latter for fuller explanations.—The House of Commons, after two days' debate, approved the supplementary credit for the Soudan.—The Army estimates for the current year amount to £15,927,500.—A long discussion took place in the House of Lords last night relative to Merv, and Lord Lytton moved for further correspondence regarding the recent movements of Russia in that quarter. Lord Kimberley said that the approach of England and Russia in Central Asia necessitates a clearer line of demarcation of the territories under the influence of England and Russia respectively. His lordship said that the Government intends to deal with the matter after its own fashion without consulting any other power, and that it will be made to be perfectly understood in India that while Her Majesty's Ministers were not apprehensive of Russia, they were prepared to make the Indian frontier as strong and unassailable as possible.—William Blanchard Jerrold, dead.—The Marquis of Hartington, in the course of his speech in the House of Commons last evening, dwelt upon the importance of our holding the ports one the Red Sea, in order to prevent any other Power occupying them.—His lordship further said that the British troops would remain in Egypt until a stable government had been established there, and that during the British occupation Her Majesty's Ministers accepted the responsibility of the main points of the Egyptian policy.

Cairo, 11th: A general advance of the British troops will take place to-morrow, and a decisive battle is expected on Friday. It is probable that afterwards the British troops will advance on Sinkat.—Firing has been heard from the direction of Zareba, eight miles from Suakim, where the 10th Hussars and the 42nd Regiment are encamped. The entire British force has been suddenly despatched thither. The enemy's force his estimated at 8,000 men.

St. Petersburg, 11th: Major Ohchanoff has been appointed Governor of Merv.

Hongkong, 11th: The French troops have captured two forts in the vicinity of Bacninh with a trifling loss. The enemy fell back upon Bacninh.

Cairo, 12th: The firing which was heard in the direction of Zareba yesterday was an attempt on the part of the rebels to intercept convoys, which; however, proved to be unsuccessful.—A decisive battle is expected to-day.—General Graham has advanced with his force to within one mile of Osman Digma's camp, and has taken up a position there.—The enemy's camp will be attacked by the British at daybreak to-morrow.

London, 12th: The House of Commons last night agreed to a motion brought forward by Mr. Cross for a Select Committee to inquire and report as to the necessity of a more rapid extension of railway communication in India.

Paris, 12th: At a meeting of the shareholders of the Suez Canal Company held here to-day, the convention of M. de Lesseps with the British ship-owners was ratified, although from some of the shareholders it met with great opposition.

Cairo, 13th, 9-20 a. m. The battle commenced at daybreak this morning, and the enemy has been utterly routed.—12 5 p m. The battle lasted only half an hour. The British loss was trifling.

London, 13th: A despatch received here this afternoon from General Graham states that Osman Digma's Camp was captured by his force this morning after severe fighting.—The British loss amounted to seventy killed and one hundred wounded, including Captain Ford of York and Lancaster Regiment, and Lieut. Aiken? (Aitken).—The enemy's loss is unknown.—The Marquis of Salisbury, speaking at Chelsea yesterday, said that the Conservative programme was to appeal to the country before passing the Bill for the extension of the Franchise.

PASSENGERS SAILED.

Per P and O Str *Assam*, 14:

For London—Mrs Hutchinson, child and two infants, Mrs Aitken, Miss Caddell, Mrs Marrett, two children and two infants, Major General Sir Charles and Lady Keyes, two children and infant, Lady Downe, Mrs Smith and child, Mr and Mrs Musgrave and infant, Rev J P and Mrs Hughes and two children, Mrs Hobart and two infants, Mr W G Smith, child and infant, Mrs Jukes, Mrs J D La Touche and child, Major and Mrs St V A Hamnick, Mr J R Brown, Mr C E Palmer, Mrs Bolton, Mr H H Townsend, Col C W Yonge, Mrs W Gray and infant, Lieut H H Smythe, Mrs Dunbar and two children, Miss Amy Brown, Mrs J M Sleeter, Dr J G Hancock, Mr Arthur Butler, Master Vaurenen, Mr and Mrs B Smith, Col J H Broome, Miss Ormiston, Mr Woodward and child, Mr Rohde, and Major Spark's two children and infant.

For Brindisi—Major J B Sparks, Mr and Mrs W Kaye, Surg Major C Prentis, Major Oddie, Col C T and Mrs Haig, and Mr H N Gladstone.

For Venice—Mr S Moran, Mr Brittain, Mr Miller, Mr F A M Elliot, Mr J Berry White, Mr Benjamin Piercy, and two Misses Piercy, Mr M M Halliday, Major Deane, Mr and Mrs D P Mason, child and niece, Mr Robt G Harvey, Mr J Harter, Col J Scouce, and Mr H A Heath.

For Suez—Col H Wemyss, Sir Douglas Forsyth, Mr Forsyth, Miss Forsyth, Mrs Curling Mr C E Hamilton, and Mr and Mrs E F Waters.

For Aden—Major Genl A A Bayly, and Mr Oscar Ferrari.

PASSENGERS ARRIVED.

Per P and O Str. *Lombardy*, 12:

From London—Surg Maj Kiernander, Miss Campbell, Mr Dashwood, Col and Mrs Beatty, two infants, and child, Mr Dilley, Col Hogg, Miss Hogg, Dr Murphy, Mr Owen, Mr D'Almeida, Mr Merwanjee, Mr Lloyd, and Mrs Durand.

From Brindisi—Mr Werthund, Mr Meiffre, Mr Mulock, Mr Sturmont, Dr Hill, child, and infant, Miss McClelland, Mr Rapp, Mr Taylor, Mr Bain, Maj Westmacott, and Lieut C I Berkeley.

From Aden—Col J McLeod Innes, V C.

Per Str *Rydal Hall*, 12:

Col and Mrs La Touch and infant, Major McMullen, Mrs Powell, Miss Oakes, Mrs Reynold, Mr Pilkington, and Mr Nutall.

Per Str *Colombo*, 12, from Marseilles:

Mrs Burnett, Mr and Mrs Dawson and child, Mr Schultz, and Mr M Walker.

Domestic Occurrence.

MARRIAGES.

GREIG—BAPTY—At St. Andrews Church, Bombay on 11th Inst. by the Rev. James Henderson M. A. The Rev. Thomas H. Greig, Senior Chaplain, Church of Scotland Bombay, to Alice Renton, eldest daughter of the late Mr. James Bapty, Bombay. No Cards.

BELL—GORDON—At the Baptist Chapel, Allahabad, on Tuesday, the 11th March, by the Rev. J. Manson of the Established Church of Scotland, the Rev. William Bell, M. A., Pastor of the Bombay Baptist Church, to Alice eldest daughter of Capt. C. W. Gordon, late of Calcutta. No Cards.

"BOMBAY GUARDIAN."

Subscriptions received from 8th to 15th March 1884.

J. O. Wredden, 11th February 1884	7	10
L. H. Butcher, 18th October 1884	7	10
Rev. S. Gengnagel, 1st Decr. 1884	7	10
Rev. G. L. Wharton, 15th Novr. 1884	7	10
C. Sharman, 31st March 1884	0	8
Brigade Surgeon W. P. Partridge, 30th June 1885	10	14
A. Paul, 27th April 1885	4	10
Captain W. J. Gladwin, 31st Jan. 1884	5	8
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4-30 P. M. Sunday School; 11 A. M. Sermon by Dr. J. S. Stone; 6 P. M. Sermon by Dr. Butler.

DEAN LANE HALL.

9-30 A. M. Sunday School, with black-board illustration by Dr. J. S. Stone; 11 A. M. Sermon by Rev. D. Osborne of Allahabad; 6 P. M. Sermon by Rev. D. O. Fox.

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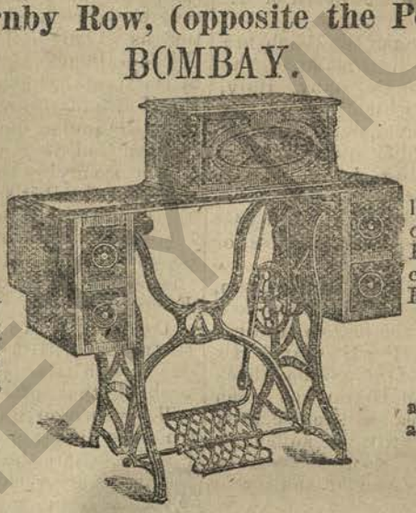

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